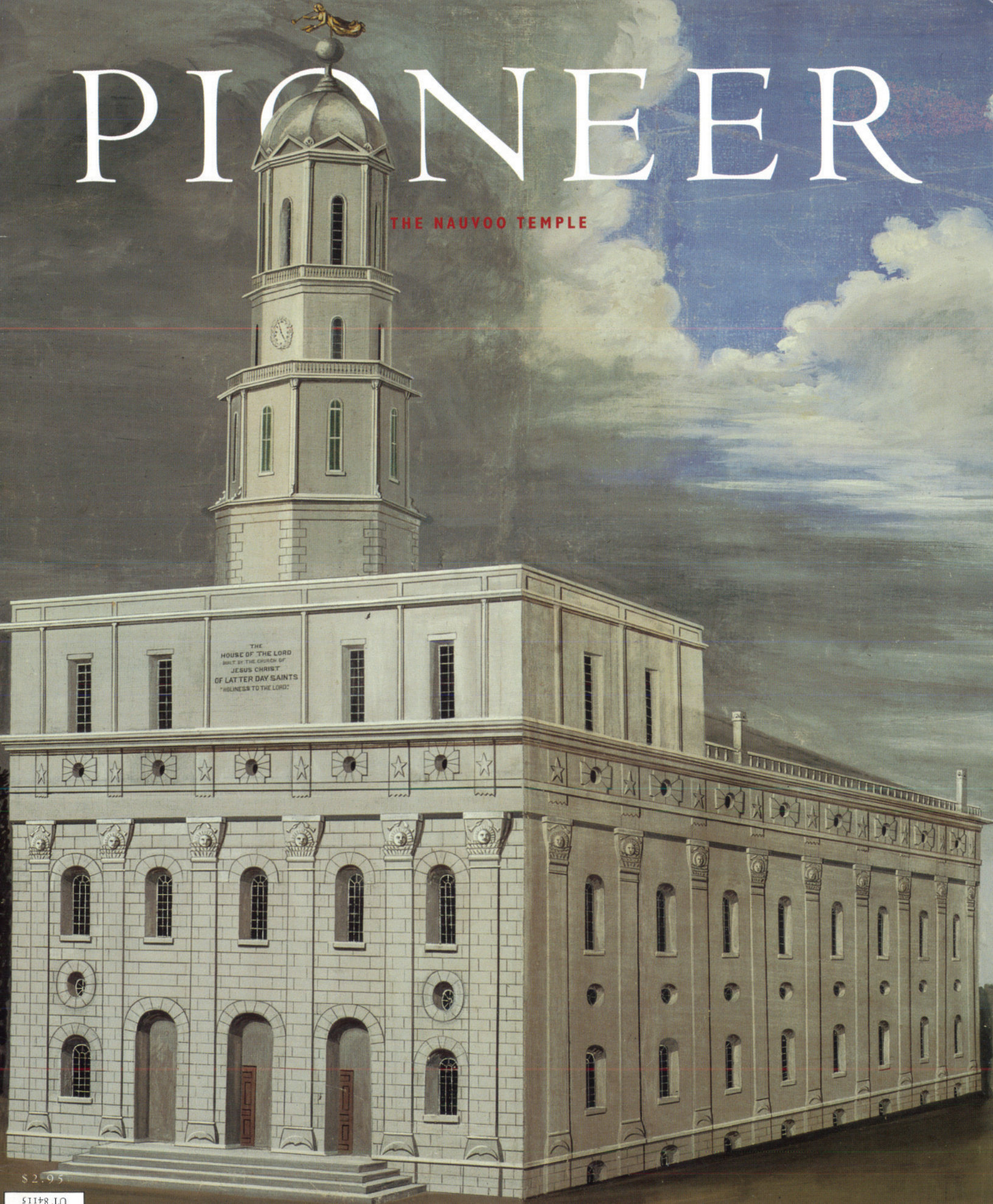


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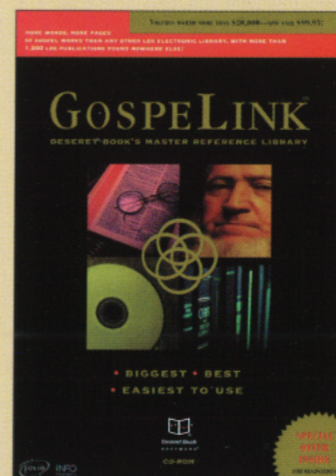
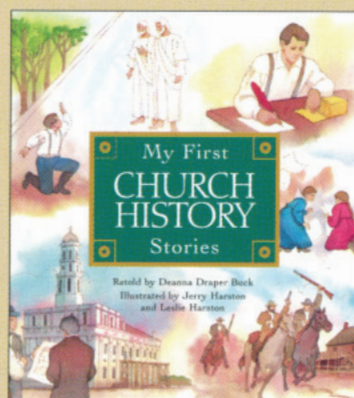
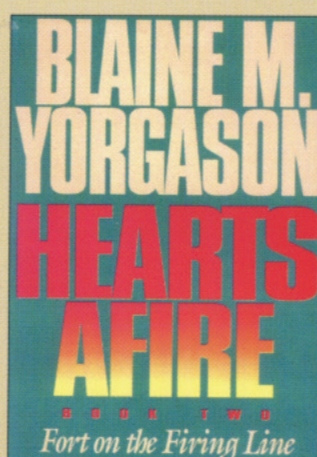
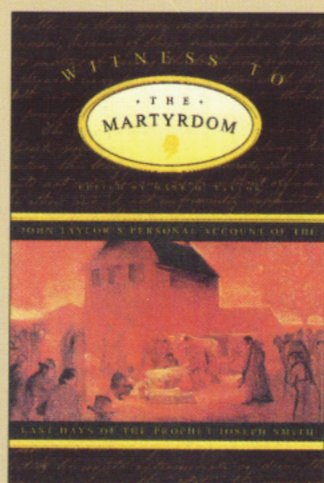
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The National Society of the Sons of Utah Pioneers
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Cover Artist

C.C.A Christensen was born 28 November 1831 in Copenhagen, Denmark and later settled in Ephraim, Utah. His work can be seen in the Manti Temple, the Museum of Church History and Art and the BYU Museum of Art. The Nauvoo Temple is one of very few works Christensen ever produced without including people.

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Working Together to Keep the Pioneer Legacy Alive



by President
John W. Anderson

On a recent television show, the comedian host ventured onto the street of a large metropolitan city, microphone in hand, to interview college-age students selected at random. He proceeded to ask each individual a series of questions regarding American history and government. The answers offered were so off-base as to evoke a humorous response from the audience back inside the theater viewing on a television monitor. In retrospect, however, the dialogue was more pathetic than humorous, for ignorance does not breed humor.

Smugly, those of us in our own little world think that such a lack of knowledge does not prevail among our students. Unfortunately, our children and grandchildren frequently do not get exposed to the true history of our pioneer ancestors. There is a movement afoot in some segments of our society to divorce our educational system from any reference to religion, historic or otherwise, even to the extent of removing stories of the Mormon pioneers from classroom texts. Some texts begin the history of Utah with statehood in 1896, as though the exodus from Nauvoo across the plains never happened. Other texts relate tales of those traveling the Oregon Trail to the exclusion of those who traveled the Mormon Trail.

This practice places a great responsibility on the Sons of Utah Pioneers, our spouses and our friends, to keep our pioneer legacy alive. Those with ancestors who arrived in Utah prior to the joining of the railroads in 1869 who contributed to the founding of pioneer settlements have an obligation to seek out the facts and stories of these pioneers and put them in writing so they may be shared with youthful family members and other interested persons. With each passing generation, memories of the pioneers continue to fade and will soon disappear completely if not properly preserved. We encourage you to make the writing of personal and family histories a goal for the year. We also urge you to share a copy of these written histories with the national SUP to be placed in our library.

This year should be a great one for the Sons of Utah Pioneers and their families. We have many special events either scheduled or being planned. We had a great training session in January at National Headquarters for chapter officers in central and northern Utah. Similar sessions

will be held later in southern Utah, Arizona and Idaho. We have accepted bids from two chapters to host the next two national encampments: the Temple Fork Chapter in Logan will host the 1999 encampment on Aug. 19-21. The Cedar City Chapter in Cedar City will host the 2000 encampment, with dates yet to be determined. It is our desire that encampments be scheduled on a two- or three-year cycle to give the hosts sufficient time to prepare. Bids from chapters desiring to host the 2001 encampment will be accepted at this year's encampment in Logan.

We encourage chapters everywhere to participate in the Tomorrow's Pioneers Scholarship program, which offers college scholarships to young people demonstrating pioneer ethics and who have overcome some difficult obstacles. This is one of the most rewarding activities of the Sons of Utah Pioneers. The national organization is unable to provide matching funds this year, but we will assist chapters with publicity, distribution of applications and will also provide plaques and certificates to the winners.

To our outlying chapters and SUP members and Pioneer subscribers everywhere, we are here to serve you. We welcome your ideas and suggestions, as well as your complaints. It is our intention to bridge the gap between the national office and the members.

Thank you for the opportunity to serve! ▼

A

s I drive from my home on Salt Lake City's east bench area to the DUP museum on Capitol Hill, my favorite winter view is of the snow-covered Oquirrh Mountains. With the slow-moving morning traffic on I-15, it is easy to keep an eye on their beauty all the way to the museum, where I step out of my warm car, slip into the warm building and feel renewed by having enjoyed the breathtaking scene.

And then I read about the pioneers who traveled in the Willie and Martin handcart companies, and I doubt if they had the same admiration for the snow-covered land that I have. What tragedies they suffered because of the snow and cold: hunger, weariness, discouragement, frozen body parts resulting in the loss of limbs and, for so many, even death. Can we, in our comfortable world, understand what they experienced?

I think not. Nor can we understand other heart-breaking, faith-testing experiences suffered by those who came during the 22-year period we call the Pioneer Era. Each group of emigrants had its own trials. Those coming by way of New Orleans suffered with heat, mosquitos, cholera and, again, hunger and death. Those traveling other routes faced other problems: buffalo stampedes, Indian raids, raging rivers, imposing mountains, dust, rain. These were all challenges to a people unaccustomed to this way of life.

Yet some claimed the trek across the plains was the happiest time of their lives. Surely each experience was different.

Sometimes we think of the pioneer experience as one experience when in reality it was different for each group, yes, even different for each person. This has been impressed on my mind as I've read most of the stories of the nearly 8,000 pioneer women who are featured in our book, *Pioneer Women of Faith and Fortitude*, which will soon come off the press. Although many shared the same kind of experiences, I will never again put them all in the same group. To me, they are separate and unique women, each with her own story to tell—a story of faith, work, dedication and commitment.

Even though I try, there is no way I can put myself in their place. Yet I can honor them. By studying their lives and perpetuating their values I can close the gap between our generations. For I know that it is because of them that I can drive down

I-15 in a warm car, enjoying the beautiful snow-capped Oquirrh Mountains, and then go into our historic Pioneer Memorial Museum and feel the spirit of those early pioneers as they gaze from the photos on the walls.

I am grateful for those pioneers and the heritage they have left. ▼

Closing

the Gap Between

Generations



by President
Mary A. Johnson

PIONEER

*A Publication of the
National Society of the Sons of
Utah Pioneers*

MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

Pioneer magazine supports the mission of the Society.

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Name Memorization: A Fitting Tribute to Our Pioneer Past

Since the completion of our permanent headquarters building at the mouth of Parley's Canyon, the National Society of the Sons of Utah Pioneers has used the building's Memorial Hall as a place to display and honor the names of the pioneers who entered the Territory of Utah before May 10, 1869. More than 7,000 pioneers have been honored by having their names placed on a bronze memorial plaque.

But that's far short of the total number of pioneers—approximately 100,000—who lived in the Utah Territory in 1869. "Having a name memorialized is a wonderful way to pay tribute to the pioneer men and women who helped to settle this valley," said Florence Youngberg, who coordinates the memorialization effort for the National Society. "So many people come here and look at these plaques, and they are disappointed when they can't find the name of their pioneer forbear. All of our pioneer ancestors should be listed here in this place that is dedicated to the preservation of their memory."

To memorialize a name, family members should obtain a form from the SUP office. The form will ask for the complete name of the pioneer to be memorialized, the date and place of birth and death, the name of the pioneer's spouse and, if possible, when they came into the valley. Those who died along the trail are also available for memorialization, and there is a section of the hall where the names of those who came to the valley after 1869 can be memorialized. There is a \$100 tax deductible donation required for each name memorialized.

A booklet listing the more than 7,000 names that have been memorialized to date is available from the National Headquarters for \$5.

"In many cases, family organizations have worked together to come up with the names and the cost of memorialization," Youngberg said. "Working on family history projects like this is a great way to build up and strengthen your family organization."

For more information on name memorialization, please contact Youngberg at the National Headquarters at (801) 484-4441.

Speaking of Family history

the National Headquarters building at the mouth of Parley's Canyon has a marvelous Memorial Library that houses thousands of pioneer biographies.

"SUP members have donated hundreds of bound volumes to the library so that the public may have the resource for research," Youngberg said. "The LDS Church has also established a branch of the Family History Library at the National Building."

SUP members and others are invited to contribute any histories, biographies and other books to the Memorial Library, which will help to make the library be of greater value to those who come seeking information. They are also invited to come see the library for themselves, and to make use of the tools and materials that are available to them there.

One of the Great New Historical Resources

available at the National Headquarters is *Conquerors of the West*, the SUP's four-volume set containing the histories of some 1,500 pioneer men who came to the valley before 1869.

This landmark set, which includes biographical and genealogical data on the pioneers it covers, is currently available for purchase at \$150 per set, with \$25 off for those who contributed historical information to the compilation.

An extraordinary amount of time and effort has been expended on this project, and SUP officers believe readers and family historians will be pleased with the results. Readers may also be interested in *Parley's Hollow: Gateway to the Great Salt Lake Valley*, another book written and compiled by our own Florence Youngberg.

This fascinating book is also available at the National Headquarters for \$18.

G. Dawn Craner

whose ancestors left their native Norway to emigrate to the Tremonton, Utah, area in 1892, wrote this poem called "The Evening Place." We believe it captures a feeling that rings true to many of us who value Utah and our pioneer heritage:

*When the final shades of evening are upon me,
Much of me will seek a final place. Then
I want to say
I know this place:
The land is safe; it cares for me.*

*I know this place—
How the Wasatch Mountains bend over and
mother the valleys;
How the roads run straight, then
bend so briskly round the fields to
run so straight again;
How the sagebrush rushes with its perfume to say
"Welcome."*

*I know this place—
I picture horses that I rode skimming over sagebrush tops;
Anthills waiting horrified for the hoof that must come down.
There were no fences then.
Crossing the canal to higher ground,
A horse had freedom,
Could run until she flew...
Freedom crowned me, too;
And I had time
So much time.
I knew the grasses by the pasture pond,
The notches in the apple tree,
The kittens in the haystack,
The puzzle of colors of fields from way up top the hill.
I marveled at creative folk*

And still do—

The cities I meet now are feasts of shape and color—

*But when evening comes,
I want to know the place.
I want the couch I pull around me to feel like
Old, rustic home.*

*Then, I will long for my old room,
My old covers,
My Mother's still, pressed sheets pulled to my chin.
I will hear the rain on those old gables—
The echoes of what was and might have been.*

*But, I will know this place:
How the ground is stubborn
And alkaline,
And does not easily receive
The farmer's seed,
Nor me.*

*I know this place.
I know the gravel lane that travels to a final meadow;
Asparagus is the gentle sign of life,
But, in the plot lay signs of lives that once had come,
Had had to come before I could:
My pedigree is here upon these stones
To help me know this place.
The evening comes. ▼*

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I.



by Eugene Edward Campbell
(Reprinted from *BYU Studies*, Autumn 1959.)

THE GOLD MISSES

Utah's 49ers
Mine Gold, Souls During Short-Lived Colonial Effort



When gold was discovered in California in 1848, Mormon pioneers were in a position to acquire a giant's share of the precious metal.

Six members of the church were working with James Marshall when the discovery was made, and they, with some of their companions, discovered other rich deposits, including the fabulous Mormon Island. In addition to the men working with Marshall, more than 60 of their Mormon Battalion comrades were employed by John A. Sutter in the immediate vicinity. Nearly 100 discharged members of the Battalion were working in the San Francisco Bay region and were among the first to reach the gold fields. Sam Brannan, who announced the discovery in San Francisco, advised the pioneers who had come to California with him on the ship *Brooklyn* to the gold areas. More than 300 Latter-day Saints were at work on Mormon Island by July 1848, according to William Tecumseh Sherman, who accompanied the governor of California on a tour of the gold fields.

Brannan, who was the official leader of the Utah-bound pioneers in California, was also in possession of a store at Sutter's Fort, a river launch, a large stock of supplies brought around the Horn on the *Brooklyn*, a considerable sum of church money (tithing) with which he could obtain more supplies, and a large fenced-in farm of fertile land at the junction of the San Joaquin and Stanislaus rivers. Moreover, Brannan possessed an entrepreneur's spirit and considerable business ability. If Brigham Young had asked Brannan to prepare to receive the body of the church in California, the news likely would have been well-received in Winter Quarters and in Utah. The Salt Lake colony, consisting of approximately 2,000 people, had survived the first winter, but was facing serious trouble because their crops had been attacked by crickets. Undoubtedly, it would have taken only a word from their church leaders to start the saints on their way to California. But Brigham rejected the idea of the church relocating to California.

"The Lord will bless you and prosper you," President Young told the pioneers, "if you will get cured of your California fevers as quick as you can." He went on to say that to become wealthy in precious metals was to court degradation and ruin. He reminded the pioneers that the Spaniards had looked for gold and had not only lost their greatness, but had almost lost their God.

"Some have asked me about going [to California]," he is quoted as saying. "I have told them that God has appointed this place [the Great Basin] for the gathering of his Saints, and you will do better right here than you will by going to the gold mines...Here is the place God has appointed for his people."

Brigham Young was primarily concerned with the gathering of the Mormons to build up their kingdom in the Great Basin. But he also seemed to think that gold mining was not a fit occupation for his members and that it would be to their economic advantage to remain in the Great Basin and till the soil. Still, he permitted certain leaders to call young men of their choice on a mission to California to mine gold for them. Prominent among those sent were Henry Bigler, whose diary was to set the accepted date of the original discovery of gold at Coloma, and George Q. Cannon, who later became a counselor in the church's First Presidency.

If reluctance to go could be considered a qualification for being selected, as Brigham Young indicated, then Bigler and Cannon qualified without question. Bigler wrote in his journal: "It fills me with sorrow to think of leaving, for I am attached to this place and this people, for they are my brothers and sisters and my friends, and it was with considerable struggle with my feelings that I consented to go."

Cannon's feelings on the matter were expressed 20 years later in a series of reminiscent articles. He wrote: "It was in the fall of the year that we were selected. We formed a company and were joined by some few whose only motive was going to enrich themselves by digging gold. There was no place I would rather not have been at the time than in California. I heartily despised the work of digging gold. There is no occupation I would not rather follow than hunting and digging for gold. My instructions were to go to California, and be guided by the counsels of Elders Amasa Lyman and Charles C. Rich, two of the Twelve Apostles."



Samuel Brannan

I. The Gold Mission

A third member to leave a written record, Albert K. Thurber, felt that the call was given as a test, and although he was not anxious to go, he did not seem so reluctant as the other two. He had come to the Salt Lake Valley with a company of gold seekers in 1849, became converted to the Mormon Church, and decided to stay in Salt Lake. He obtained work with B. J. Johnson, one of the Church leaders, who called him to go to the mines. "The California gold mines were attracting great attention," he wrote, "and as B. J. Johnson was of the Council of Seventy, the president, Brigham Young, authorized them to send a few men, as Johnson told me, to prove them. He proposed for [Jacob D.] Burnham and me to go. We worked one week without mentioning the subject and then decided to go in a short time. Johnson was to fit us out and get one third of what each made and we to receive one third of what he made at home."

The most detailed and dramatic account of the call is found in Bigler's diary. He described it as follows (Bigler's spelling is uncorrected):

"MONDAY 8TH Makeing preparations today to go on a mission to California to get Gold for Father John Smith, as he has been kicked & cuft about and finily drove out of the United States because he worshiped God according to the dictates of his own consience and has becum poor, he is Councilled to fit out some person and send them to the Gold mines and he has Called on me to go and is now firing me out to go with Brother C. C. Rich and others who are sent. Bro. Rich leaves today. It fills me with Sorrow to think of leaveing for I am attached to this place and this people for they are my brethren and my friends, it Was with Considerable struggle with my feelings that I Consented to go.

"TUESDAY OCT. 9TH This day I settled up all my accounts, paid all my debts, Sold my wheat and a few bords [boards of lumber] to Bro. Stanes.

"THURSDAY 11TH last evening Father Smith sent for me he wanted to bless me, he then laid his hands on my head and blest me and also Brother [James] Keeler in the name of the Lord. Brother Keeler is a going for Thomas Calister we will go in the same waggon together; about 2 p.m. we was ready. I told Brother Keeler to call by my house with the waggon and I would be ready. I wrote a note and stuck it on the side of my door for my brother-in-law [John Hess] to take charge of some clothing I had left in a sack; at this moment I experienced what I shall not here attempt to describe. I walked back and forth across my floor and my feelings was spent in a complete shower of tears, every thing I looked upon seemed to simpethise with me and say go in peace only be faithful and all will be right. I herd a rattling and looked up and saw the waggon a coming. I hastened to the Cuttings of the window and wiped away every tear, and went out to the waggon. I was requested to get in. I refused. I told Brother Keeler I would walk as I wanted to call at the tin shop to buy a canteen, I paid 6 bits [75 cents] for one & 2 bits for a quart cup; I then got in the waggon and we drove to Brother Flakes on Cottonwood, about 10 miles. Got thare in the night, all was gone to bed, we mired in the big field. we had to get in the mud and water with our shoulders to the wheels; after a long time we got out all wet and muddy. We called at Brother Chipmans and got some Butter and 2 large fresh loves of good light wheat bread for which we paid \$2 together with a little tin pail to carry our butter in.

"FRIDAY 12TH This morning we ware detained a little in getting something made. We found that one of our horses was sick, suppose to have a tech of the Belly ache, and to carry out father Smith Blessings we bought a mare of Brother Flakes, paid \$20 down and give our note for 100\$ with interest at our Return. At 10 AM we was on the way, went 13 miles and encampt near the Banks of Jourdan."

Bigler and Keeler joined a company of about 20 gold "missionaries" with James M. Flake as their captain. They left Salt Lake on October 11, 1849, and arrived at Williams' Ranch on December 11, 1849, after a difficult journey in which they became part of the Death Valley group that attempted to take a short-cut to the California mines. They left Williams' Ranch on January 12, 1850, and finally made their way to Slap Jack Bar on the Middle Fork of the American River where they began their search for gold.

The company of which Albert Thurber was a member was organized in Provo in mid-November by appointing Simson D. Huffaker, captain. There were 31 members in this group, although it is not certain that they were all called to mine gold. After a three months' journey, they arrived in Los Angeles, where they were met by Amasa Lyman and Jared D. Hunter. They took the steamer from San Pedro to San Francisco and then continued on to





"The tithing I paid to Brother Rich and Amasa for myself and Brother Smith was \$83.60. That shows how much I have taken from the earth \$836, this would appear that I ought to have lots of money, by me, but I have none. I may say at present and it makes the hair fairly stand upright on my head when I think of it."

Henry Bigler

Sacramento, arriving April 1, 1850. Here they were fitted out for the mines and began looking for a claim. Thurber wrote:

"As we were traveling along a Green Woods in the Valley of Lewisville, we concluded to go up the creek and try our luck. Saw that the whole bottom had been prospected and concluded it was a dull show for us.

"Bought a washer of Jacob Gates for \$64. Five of us worked with it. First day made some \$2.50 each. At night I told them there were too many with the machine and we put it up at auction. I bought it, and with my partner Burnham, made \$40 the next day. We mined in this place for about one month, but sent two men to find a claim for the summer. The gold was beautiful, mostly nuggets. We were very free to exhibit it to anyone supposing that we could do better anywhere else than there as it had been all prospected over by old miners. The first thing we knew the creek bed was nearly claimed and the place was alive with miners, leaving us small claims. It proved very rich all through that section of country."

Later he described life in the mines in the following excerpt:

"The mess that I was in, seven of us, bought seven or eight mules. We concluded that miners were getting too thick and as soon as the water got down in the rivers we would start for our claim high up on the north fork of the middle of the American river, 30 of us men. We could not get animals within one mile of our claim on the river just below where a little stream enters in that has a beautiful cascade on it. We set to work at building a dam and making a race. The river was some 60 yards wide. We built two walls across it, about 6 feet apart and packed dirt in sacks and on our backs to fill in. After we got the water turned, we commenced to sink a hole 30 feet across but failed to reach bed rock. We worked here one month and got \$1.50—five cents apiece.

John W. Berry was very sick at this place. Concluded to leave for the Middle Fork previous to which the following notice was posted: "This is to certify that all persons are forbid to violate the right of a damned claim."

Thurber's group finally went to Slap Jack Bar on the middle fork of the American River, where the other group had been working all summer. Here they were visited by Apostles Lyman and Rich who advised those men who did not have a good claim to go back to Salt Lake Valley. Thurber concluded, along with 50 others, to return to Salt Lake in the company Amasa Lyman was organizing, but his partner, Burnham, decided to stay and prospect a little longer. When they separated, Thurber remarked, "I never saw a man look so lonesome. He took sick and died about two weeks later." Thurber ended up with "two mules, an old pair of boots, hat, a pair of pants and a flannel shirt, \$4.50 in gold dust." He later reported to Brigham Young that "he never felt better than when he got over the mountains," which seemed to please the church leader.

Meanwhile, at Slap Jack Bar, Bigler's group had been working all summer endeavoring to build a diversion dam across the river. They had been so busy that Bigler had failed to keep his daily diary account, but on September 23, he took time to write the following account:

"I have not written for many months... I have exposed myself to both Indians and wether [weather] more than I ever want to do again, living out in the snow and storms and rain without shelter, some of my brethren have died... all of my brethren have been sick having been much exposed working in gold... I am tired of mining and of the country and long to be home among the saints."

Two days later he gave a more detailed report of the summer's experience when he wrote:

"I have been at work ever since my arrival at the mines which was last February exposing myself living out in the rains and snow, traveling and prospecting, building and repairing dams, working up to my neck in water and for weeks in water up to my waist and arms, having made but little; the expenses overrun the gain. In August I sent \$100 to Father Smith by Brother A. Lyman and we expect to finish our claim in a feue [few] days and then will leave for our fields of labor. Brother Clark and Blackwell are counicled to go. Brother Clark will preside. The tithing I paid to Brother Rich and Amasa for myself and Brother Smith was \$83.60. That shows how much I have taken from the earth \$836, this would appear that I ought to have lots of money, by me, but I have none. I may say at present and it makes the hair fairly stand upright on my head when I think of it."

Bigler then included in his account some of his expenditures such as a shovel and pick for ten dollars, four wash pans for eight dollars, one pair of boots for ten dollars, and he also men-

I. The Gold Mission

tions that he had to borrow the one hundred dollars that he sent to Father Smith with Amasa Lyman.

On October 3, 1850, after finally completing their dam, the missionary miners began to reap the rewards of their labors. Bigler described it as follows:

"Sunday, October 6th. Last Thursday morning we commenced taking out the gold after laboring so long in building and repairing our dam so often, and today we divided the pile, there being twelve shares, \$200 apiece.

"Sunday, October 13th. Washing gold all week and today divided 444 dollars each.

"Tuesday, 15th the gold has failed, o what a pity.

"Wednesday, 16 divided 92 dollars apiece. We shall make preparations to leave for the Sandwich Islands forthwith.

The decision to go to the Sandwich Islands came as the result of an event which took place at Slap Jack Bar which more than justified the entire venture, as far as the church is concerned. Bigler's record of this event reads as follows:

"This morning the brethren was called together at our tent by Bro. Rich, he stated that he wanted some of us to go on a mission to the Sandwich Islands to preach the gospel, that his opinion was that it would cost no more to spend the winter there than it would here, that we could make nothing in the wintertime in consequence of so much water in the streams, and another thing provisions would be much higher in the mines and it would cost us more money to stay here and make nothing than if we went to the islands and preach, in his opinion it would be the best thing we could do and the best council he could give...then he called upon ten of us I of which was to go to Oregon [Oregon] with Boyd Stewart, and the remaining 9 was set apart as follows, Thomas Whittle, Thomas Morris, John Dixon, myself, Geo. Cannon, Wm. Farrer, John Berry if he wished, James Keeler, James Hawkins. He then laid his hands on us and set us apart for the mission and blessed us in the name of the Lord, and told us to act as the spirit dictated when we got there."

This led to the founding of the Latter-day Saint Hawaiian Mission and the subsequent growth of the church in that region. It is interesting to note that Charles C. Rich did not assume the role of a prophet in calling the men on a mission, but simply gave them what he felt was the best advice that he could. His reasoning seemed to be practical rather than spiritual.

The day after this call, George Q. Cannon recorded his feelings about the mining situation. This would probably indicate that Apostle Rich did not have to use too much persuasion to get the miners to accept the mission call. He wrote:

"The rising water caused a cessation of work in the mines, and there was little to do for the miners expect to gamble away what little they had, and those who had nothing, had nothing to do but steal, rob, play at cut-throat, and such like social games... There were three, four, or five murders reported in the territory each day—and no government. Authorities had too much property and business themselves."

As indicated before, the missionary miners remained at Slap Jack Bar until after their gold failed, and then they left for their mission. On their way to San Francisco, Bigler recorded that they stopped at Brother Crow's in Suttersville to get some Books of Mormon and Doctrine and Covenants; had dinner at Brother Leffingwell's for \$1.25 apiece; slept under a tree at Brother Thatcher's; and paid Brother Green to carry them in a wagon to Brother Lathrop's Mormon Tavern. This cost them \$2 apiece. They seemed to make a practice of visiting church members along the way, but did not attempt to secure hospitality without payment. They remained in San Francisco until November 15, 1850, when they sailed for their mission in the Hawaiian Islands.

In conclusion, it seems apparent that the gold-mining missions were failures as far as their primary purpose was concerned. The men involved had spent at least a year away from their homes with considerable risk of their lives and health and had failed to find the gold they were seeking. Several members lost their lives in the effort. The most successful group had secured less than \$20,000 in gold and their expenses had been such as to make their profits almost negligible.

It may be said, however, that the church profited from the venture in two ways. First, the missionaries who went to Hawaii laid the foundations for a very important branch of the church there; and second, the returning miners could be cited as living proof of the wisdom of the church leaders in advising the saints to stay away from the California gold mines. ▼



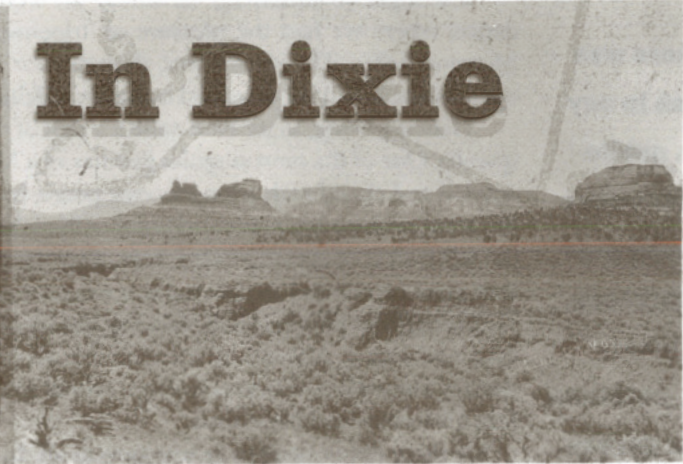
**There was no place
I would rather
not have been at
the time than
in California.
I heartily despised
the work of digging
gold. There is no
occupation I would
not rather follow
than hunting and
digging for gold.**

George Q. Cannon

II.

Dancin'

In Dixie



Southern Utah Pioneers Stepped Lively For Fun—and Survival

For southern Utah's pioneers, dancing was more than recreation or diversion. It was a reflection of their lives: vibrant, dynamic, adventurous, carefully ordered and disciplined.

In 1871, E.O. Beaman accompanied the John Wesley Powell expedition as photographer. He attended a December dance in Kanab, and was astonished by some of what he saw.

"The night of our arrival," he wrote, "we were invited, as distinguished Eastern lions, to a dance, where we had the pleasure of 'tripping the light fantastic toe' with several of the Mormon belles. The inhabitants, though poor and simple in their habits, are friendly and open-hearted, and we promised ourselves a delightful winter among them.

"Dancing being, as we have stated, a part of the Mormon religion, it was indulged in frequently. One of the most singular features of a Mormon dance to an eastern man is, that it is opened and closed with a long fervent prayer by one of the elders. But, while it would seem the acme of absurdity to see a roomful of New York belles and beaux falling on their knees in the full feather of evening toilets, here, after the first shock, it comes in quite naturally, and at least gives consistency to dancing as a religious practice."¹

Throughout pioneer Utah, dancing was blessed almost to the point of being a type of spiritual celebration. Almost any occasion was an excuse for a dance: birthdays, weddings, missionary farewells and homecomings, school graduation, but especially the 4th and 24th of July, Christmas and New Years.

Or there didn't need to be a reason at all. In early Kanab, a dance was scheduled every Friday night.

When families were sent on settlement missions, provisions were made to have at least one fiddler in the company. With three fiddlers in their company to supply music, the Hole-in-the-Rock pioneers spent numerous evenings at Dance Hall Rock, a recreation that strengthened and unified the entire camp. On Christmas Eve of 1879, "the grown-ups gathered huge piles of shadscale and danced on the not-too-smooth sandstone rocks to the tune of the company's violins. It must have been a strange new sound that wafted over the desert country: violin music, joyful voices, laughter."²

Dances were generally held in public, but many times they were held in different homes or any place that had a fairly smooth floor or hard, level surface.

For the most part, dances were held as an entertainment or celebration. But on at least one occasion, dancing was held as a matter of survival. According to Christina Bullock Sherratt, the winter of 1851-1852 was a long, cold one for the settlers of Cedar City. "One of our biggest problems was keeping warm at night," she wrote. "Bedding had become so scarce that most

by Dr. Wesley P. Larsen

Since there was little cash in any pocket, public dance admissions were usually paid in kind. Chickens, eggs, meat, molasses, potatoes and other garden products were used for this purpose.



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Since there was little cash in any pocket, public dance admissions were usually paid in kind. Chickens, eggs, meat, molasses, potatoes and other garden products were used for this purpose.

And what sort of dancing did the pioneers do? The Cotillion, Virginia Reel, McCloud's Reel, Six Nations, Schottische, polka and Vasoovianne were popular with young and old alike. During the 1880s the waltz was danced for a year or two until it was forbidden by LDS Church authorities. Bishop L.C. Maringer of Kanab said that couples were permitted to swing only once around.

James E. Bunting of Kanab told his granddaughter, Ina Fae Hamblin Frost, that "the rule was that one could not swing his partner more than once around. If he did, he had to go to church and ask forgiveness. James and six other boys had to ask forgiveness one Sunday morning... James decided to stop dancing until there was a new bishop and the rule was changed."⁴

Any sign of approximating toward "the things of the world" were taboo, including playing popular Gentile tunes, adopting new dance steps or even employing Gentile musicians.

Despite the limitations, however, dancing was an important part of the pioneer experience, bringing participatory intensity and joy to people whose lives were sadly in need of both. Several entries from the journal of Rhea Higbee Wakeling provide a glimpse of the role dancing played in the lives of Utah's pioneers:

1. E.O. Beaman, *The Canon of the Colorado and the Moqui's Pueblos*, Appleton's Journal, NY, Vol. XI, No. 205, April 18, 1874.

2. David E. Miller, *Hole in the Rock*, University of Utah Press, Salt Lake City, Utah, 1992.

3. Christina Bullock Sherratt, *Personal Journal*, Typescript copy, N.D.

4. Kane County DUP, *History of Kane County*, Utah Printing Co., Salt Lake City, 1960.

5. Rhea Higbee Wakeling, *History of Rhea Higbee*, by Herself, as in *A History of Toquerville*, Wesley P. Larsen, compiler, Toquerville, Utah: Third Mesa Publishing Co., 1990

III.

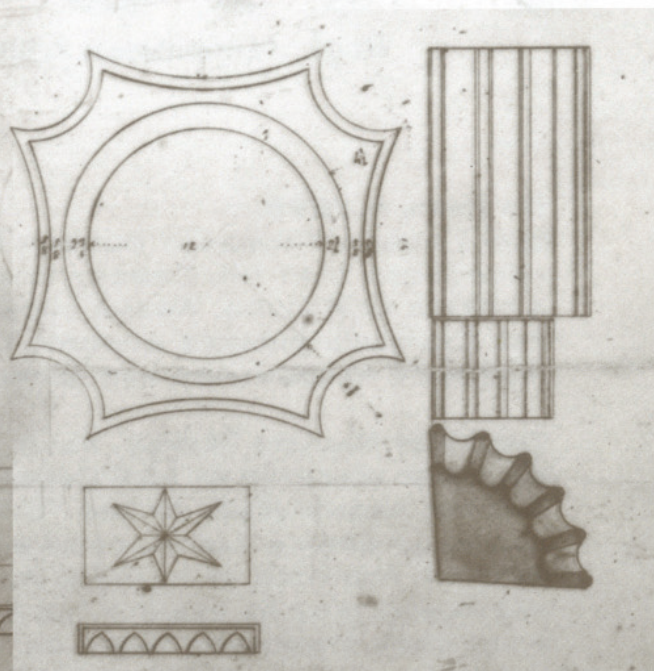
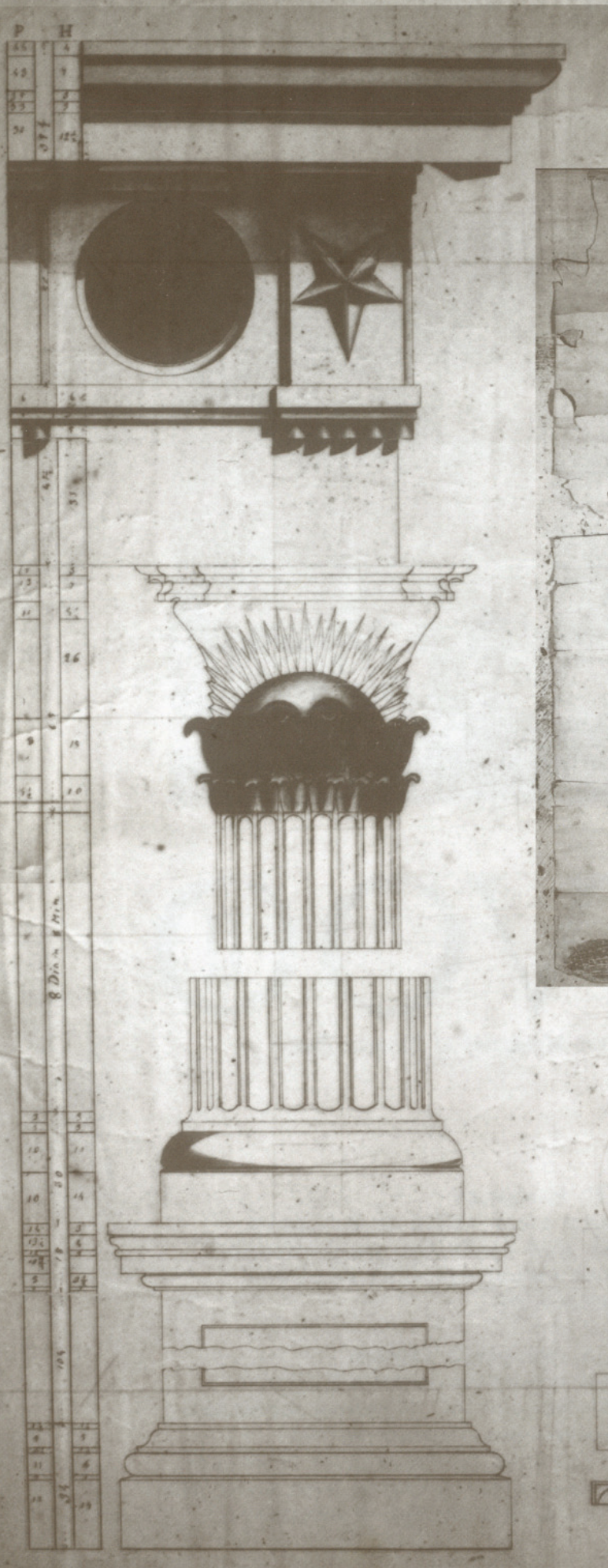


NAUVOO ②

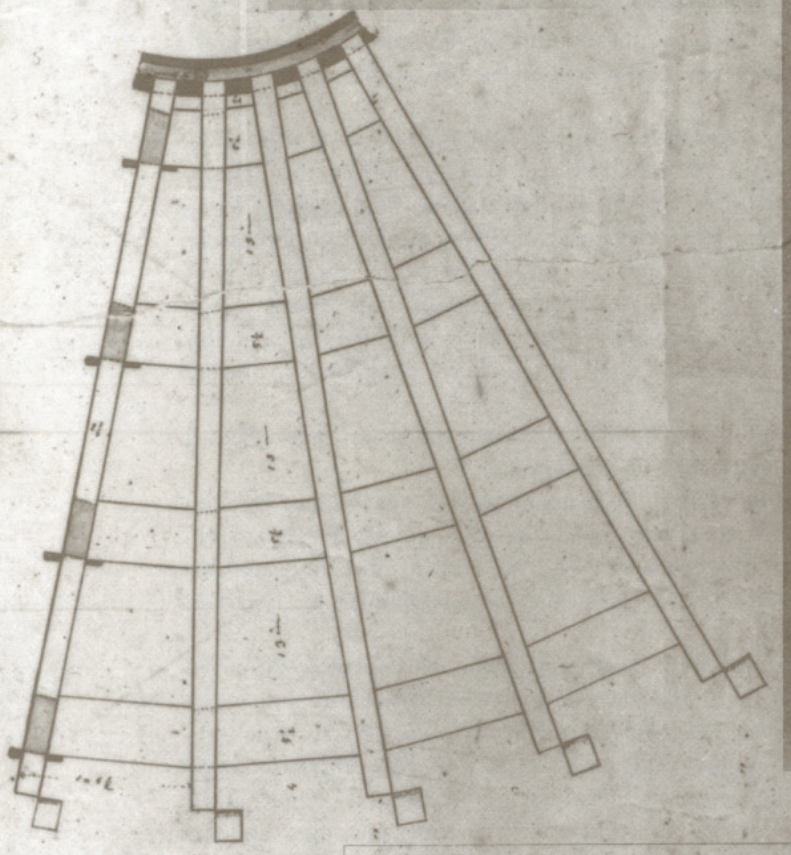
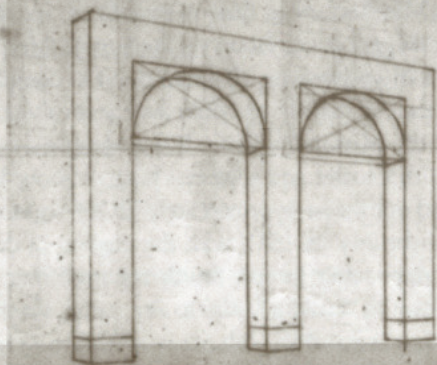
Temple Announcement Revives Memories of Pioneer Past

ON APRIL 4, 1999,
LDS CHURCH PRESIDENT GORDON B. HINCKLEY
ANNOUNCED THAT THE CHURCH WOULD ONCE AGAIN BE BUILDING
A TEMPLE IN NAUVOO. AMONG THOSE WHO KNOW AND UNDERSTAND
THE CHURCH'S PIONEER HISTORY, THE ANNOUNCEMENT BROUGHT
IMMEDIATE RECOGNITION AND APPRECIATION.

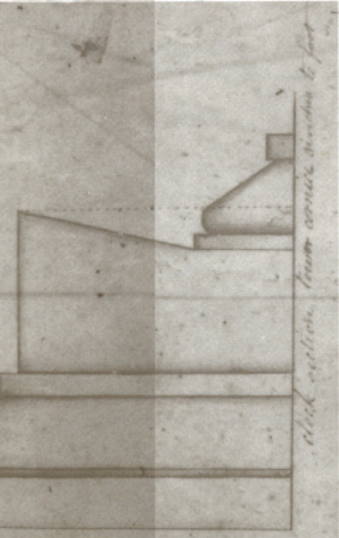
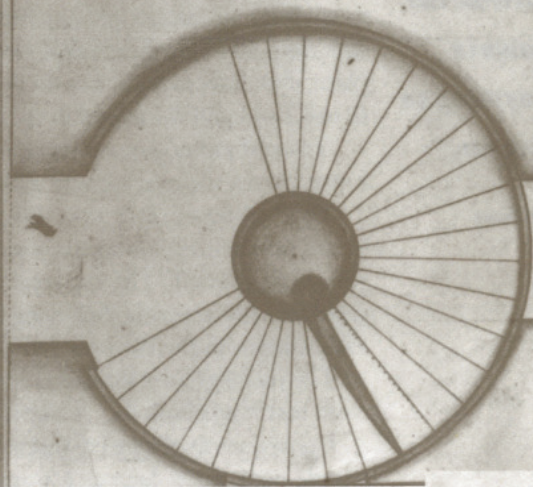
THE FIRST NAUVOO TEMPLE, BUILT IN THE EARLY 1840S
ON A SITE SELECTED BY LDS CHURCH FOUNDER JOSEPH SMITH,
WAS THE CROWN JEWEL OF THE "CITY BEAUTIFUL" MORMON PIONEERS
HAD BUILT UPON A PARCEL OF UNWANTED SWAMPLAND ON THE
WESTERN FRONTIER OF ILLINOIS. ACCORDING TO PRESIDENT HINCKLEY,
THE TEMPLE WILL BE REBUILT "AS A MEMORIAL TO THOSE WHO BUILT THE
FIRST SUCH STRUCTURE THERE ON THE BANKS OF THE MISSISSIPPI."



Handwritten text: *Handbook of architectural details*



Handwritten text: *27 ft. 6 in.*
18 ft. 6 in.
well 4



Handwritten text: *clock section from cornice to foot*



For most of those hearty pioneers who made their way from Nauvoo to the shores of the Great Salt Lake in the late 1840s, the Nauvoo Temple was a building of significant importance. "We had been told by the Prophet Joseph, that the Lord had given sufficient time in which to build the temple, and if we did not do it we would be rejected with our dead," said Wandle Mace, a trained engineer who converted to Mormonism in time to coordinate much of the work on the temple. "We were therefore very diligent in our labors on the temple. Men were as thick as blackbirds busily engaged upon the various portions, all intent upon its completion."¹

The temple was located on a plot of ground of slightly less than four acres situated on a high bluff overlooking the eastern banks of the Mississippi River. It was designed to be 128 feet long, by 88 feet wide, by 65 feet high, with a tower and spire reaching to about 165 feet. Within its walls were about 60 rooms, spread out across approximately 50,000 square feet.²

Work on the Nauvoo Temple began on February 18, 1841, with the digging of the cellar. This was just one month—almost to the day—after Joseph Smith reported that he had received a revelation from God instructing him to "build a house to my name, for the Most High to dwell therein."³ Work continued as fast as possible, with many of Nauvoo's residents tithing their work on the temple: donating one day out of ten to constructing the building.

As soon as the baptismal font was completed and an enclosed basement constructed, that portion of the temple was dedicated and the work of baptism for the dead was commenced. Other parts of the temple were dedicated as they were completed so that the work in those areas could begin as soon as possible.

When Joseph and Hyrum Smith were killed in June of 1844, only the basic shell of the temple was completed. With mobs raging all around them, it soon became clear that Nauvoo would be abandoned and that the body of the church would move west. Still, Brigham Young and the rest of the church leaders remained committed to completing the work on the temple.

"If we do not carry out the plan Joseph has laid down and the patterns he has given for us to work by, we cannot get any further endowment," Brother Brigham said. "I want this to sink deep into your hearts that you may remember it... We want to build the temple in this place, if we have to build it as the Jews built the walls of the temple in Jerusalem, with a sword in one hand and the trowel in the other.

"I would rather pay out every cent I have to build up this place and get an endowment, if I were driven the next minute without anything to take with me."⁴

That's almost exactly how things turned out. Brigham Young, the consummate organizer and experienced contractor, was able to push the work along more quickly than it had previously progressed.⁵ The capstone was placed on May 24, 1845, and the attic story was dedicated for ordinances the following Nov. 30. Eventually, 5,595 church members received their endowments in the Nauvoo Temple.⁶

The pioneers were thrilled to have the temple finished, and to be able to perform the sacred work that it was built for. At the same time, they were keenly aware of the need to move on.

Consequently, they were intent upon taking full advantage of the opportunity to perform temple work for as long as it was available to them. On January 12, 1846, Brigham Young noted in his diary that he had been giving himself "entirely to the work of the Lord in the Temple. Almost night and day I have spent, not taking more than four hours upon an average out of twenty-four to sleep, and but seldom ever allowing myself the time and opportunity of going home once a week."

Less than a month later, the first group of pioneers left Nauvoo to begin the journey west, and the extraordinary Mormon pioneer movement was underway. Those who remained in Nauvoo continued to work in the temple as long as they could. But when mobs finally overwhelmed the city, the temple was among their first priorities for destruction.

And as far as Brigham Young was concerned, that was just as well. "I was thankful to see the temple in Nauvoo on fire," he said, years later. "Previous to crossing the Mississippi river, we had met in that temple and handed it over to the Lord God of Israel; and when I saw the flames, I said, 'Good, Father, if you want it to be burned up.' I hoped to see it burned before I left, but I did not. I was glad when I heard of its being destroyed by fire, and of the walls having fallen in, and said, 'Hell, you cannot now occupy it.'"⁷

Soon after arriving in the Salt Lake Valley, Brigham Young immediately selected a site for a new temple. Having experienced the sweetness of temple worship in Nauvoo, Utah's pioneers were anxious to bring the sacred temple experience to their new home in the Rocky Mountains.



**"I would rather
pay out every cent
I have to build up
this place and get
an endowment,
if I were driven the
next minute
without anything to
take with me."**

Brigham Young

1. The Autobiography of Wandle Mace, LDS Church Historical Archives

2. Deseret News Church Almanac, 1982, p. 258.

3. Doctrine & Covenants 124:27.

4. B.H. Roberts, editor, The History of The Church of Jesus Christ of Latter-day Saints, 7:255, 256-259.

5. Bruce A. Van Orden, "Temple Finished Before Exodus," The Deseret News, Dec. 9, 1995.

6. Scott Lloyd, "Nauvoo Temple to be Rebuilt on Original Site," LDS Church News, April 17, 1999, p. 13.

7. Discourses of Brigham Young, p. 412.

IV.

IN OUR LOVELY DESERET

GOVERNOR



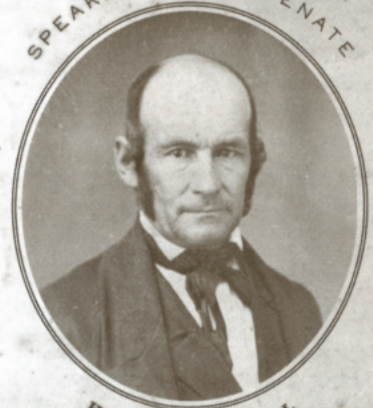
BRIGHAM YOUNG

SPEAKER OF THE HOUSE



JEDEDIAH M. GRANT

SPEAKER OF THE SENATE



HEBER C. KIMBALL

State of Deseret

UTAH'S PIONEERS MADE THEIR FIRST ATTEMPT AT SELF-GOVERNMENT 150 YEARS AGO

In 1847, a small band of bedraggled, persecuted, worn, and weary pioneers entered the Salt Lake Valley. After trudging across 1,300 miles of wilderness, the group hoped to find peace, security and religious freedom in this desert no-man's land claimed by Mexico.

Ironically, just six months after the settlers planted their first row of corn and raised their first cabin, the Treaty of Guadalupe Hidalgo turned the barren spot over to the United States, the very government these pioneers had been trying to escape.

Bowing to fate, destiny or the will of God, pioneer leaders began planning a petition requesting recognition as a state or territory. In order to do so, President Brigham Young, president of the LDS Church, called for some kind of organization and a constitution, and the state of Deseret was born.



MAP OF
OREGON AND UPPER CALIFORNIA

From the Surveys of
JOHN CHARLES FREMONT

And other Authorities
ORDERED BY CHARLES PIERCE
Under the Order of the
SENATE OF THE UNITED STATES
Washington City 1846

Scale 1:3,000,000

BEFORE DESERET

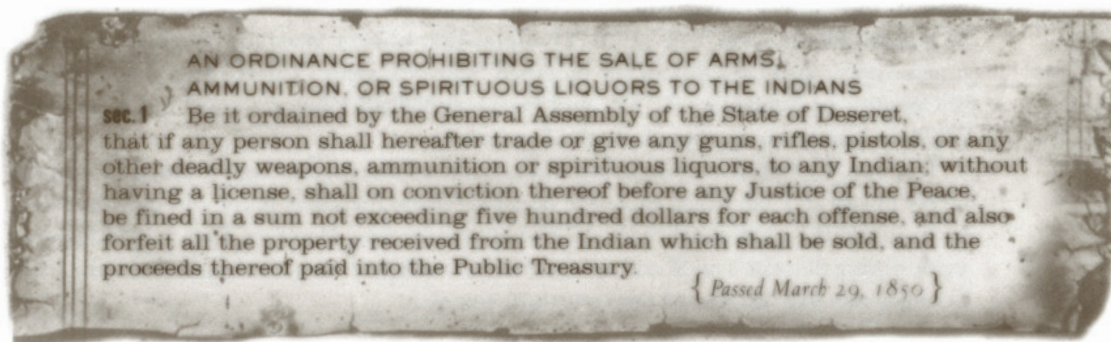
When the pioneers first entered the valley, Church leaders pulled double duty as community leaders. Before leaving the new settlement in August 1847 (only a few weeks after arriving) to return to Winter Quarters to lead another large pioneer company to the valley, President Young organized a stake, calling John Smith as stake president. President Smith, along with his two counselors and the high council, served as informal government officials during the first year as well.

A year after he left, President Young returned to Salt Lake City and within a short time had organized the church government into a civil government.

But the territory's demographic makeup was already changing. Founded as a refuge for Mormons, Salt Lake also became home to many non-Mormons. People heading for the gold fields in California traveled through the area, and some opted to stay. Others simply yearning to settle the West set up housekeeping in nearby settlements. Soon, it became apparent that a government made up completely of appointed LDS leaders would not be representative of the entire community.

SAINT AND GENTILE ALIKE

In 1849 (150 years ago this year), area leaders began the process of requesting official governmental recognition in some form. Initially, John M. Bernhisel headed to Washington D.C. carrying petitions signed by several thousand people asking for a territorial government. The petition included the territory's proposed name (Deseret, a term from the Book of Mormon meaning honeybee) and proposed boundaries (a huge chunk of land encompassing Oregon on the north, the Green River on the east, Mexico on the south, and the Sierra Nevada on the west).



Shortly after Bernhisel left, however, leaders changed their mind. Almon W. Babbitt was sent east to join Bernhisel. He had in his possession a copy of the state's proposed constitution and directions to seek statehood instead.

While Bernhisel and Babbitt battled for statehood in the nation's capital, provisional government leaders provided basic services at home. Despite growing diversity, the vast majority of people in the proposed State of Deseret were still LDS, so it seems logical that officials were Church leaders. For the most part, however, it appears that they were able to separate church and state when necessary.

"The jurisdiction of the State of Deseret had been extended over and was vigorously enforced upon all who came within its borders, and justice was equitably administered alike to 'saint' and 'gentile'—as they term all who are not of their persuasion," wrote one government visitor. "Their courts were constantly appealed to by companies of passing emigrants, who, having fallen out by the way, could not agree upon the division of their property. The decisions were remarkable for fairness and impartiality."

THE STATE'S FIRST LAWMAKERS

At some point in late 1849 or early 1850, the General Assembly of the State of Deseret, composed of a Senate and a House of Representatives, met for its first session. Like legislatures before and since, the group immediately began making laws.

The first laws passed by the Assembly provided for a state and county road commission for the purpose of providing good roads through the area and—symbolic of the people's emphasis on education—founded the University of Deseret (which later became the University of

IV. In Our Lovely Deseret

Utah). Other laws passed in that first session created the job of county recorders and a surveyor general; prohibited the sale of liquor, arms, and ammunition to the Indians; regulated the control of streams, timber, and industries; incorporated Salt Lake City, Ogden, Manti, Provo, and Parowan; and established a pen for stray cattle that were destroying the crops.

The General Assembly met in regular sessions for several months during the winter of 1849-1850, then convened again for special sessions during the summer. The group gathered for its second regular session during the winter of 1850. While these men were busy at work, without actual recognition from national leaders, the future of the state—or territory—was moving slowly in Washington, D.C.

Months after Bernhisel and Babbitt arrived in the nation's capital, Stephen A. Douglas presented their petition in December 1849 to the Senate, asking for admission of Deseret as a state "with the alternative of admission as a territory if Congress should direct." In the House of Representatives, Linn Boyd of Kentucky made the same request. The requests were denied.

FREE OR SLAVE

One of the problems with the request stemmed from a seemingly unrelated issue: civil rights. Much of the East was embroiled in a battle over slavery, and national leaders were extremely concerned about whether new states would be "free" or "slave."

Congressmen from slave states opposed the admission of the State of Deseret because the people did not favor slavery. On the other hand, northern Congressmen opposed to slavery were more familiar with the history of the Mormons and were wary about recognizing a "Mormon" state.

Still, something had to be done. A Congressional committee was formed to formulate a plan for the entire area that had been obtained through the treaty. That committee, headed by Senator Henry Clay, drew up the Omnibus Bill, which created the Territory of Utah, a much smaller area carved from the proposed State of Deseret. The bill passed both houses of Congress on September 9, 1850, and President Millard Fillmore signed it the same day. Brigham Young was appointed territorial governor.

In effect, the Omnibus Bill destroyed the State of Deseret, although it would be months before people in Utah heard about the decision. When President Young did hear the news, he dissolved the provisional State of Deseret government. However, laws and ordinances made during the state's unofficial existence were re-adopted when the legislature of the Utah Territory met together for the first time that same year.

A GHOST GOVERNMENT

The State of Deseret existed for only about a year and a half, yet much was accomplished during that time. Even after the self-appointed governing group officially disbanded, they continued to meet upon occasion, much to the frustration of federally appointed territorial leaders, who dubbed them a "ghost government."

The group's main purpose was to continue to seek statehood, as the pioneers were largely unsatisfied with territorial status. After a failed attempt at obtaining statehood in 1856, President Young called the General Assembly together every year from 1862-1870. The group reworked the constitution that was submitted with the statehood request in 1849, but subsequent petitions in 1862 and 1872 were also rejected.

In addition to the slavery issue, the practice of plural marriage was a key factor in the continued denials. Gentiles from Utah who wanted more separation of church and state fueled national fury against the practice, and religious leaders from other churches joined the crusade.

As early as the 1850s, anti-polygamy legislation had actually been passed, but President Abraham Lincoln had little interest in enforcing it. His priority was slavery. In fact, at one point he observed that "as a boy on the farm, we sometimes came upon a log that was too hard to split, too wet to burn, or too heavy to move. So we plowed around it. That's what I intend to do with the Mormons."

Eventually, the work begun during the brief State of Deseret period was completed. Concessions were made (the name was changed to Utah, boundaries were significantly altered and the LDS Church officially discontinued the practice of plural marriage), and on January 4, 1896, Utah was finally granted statehood, almost 50 years after President Young's first petitioned for that right. ▼

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Milton R. Hunter, *The Utah Story*, Wheelwright Lithographing Company, Salt Lake City, Utah, 1965, pp. 214-227.

The Americanization of Utah (video), narrated by Dean L. May, University of Utah

V.

We meet many snakes,
a goodly No. of
which are
rattle
snakes.

Serpents
on the
Pioneer Trail

I've
bruised
the
heads
of 2, not
with
my
'heel,'
but
with
my
whip.

by
Melvin L. Bashore

One
had
10
rattles
on
his
tail."¹

**BRUISED
& HEADS
& HEELS**



A. Milton Musser

In writing of his brushes with snakes along the pioneer trail to Utah, A. Milton Musser hearkened back to the scriptural story of the accursed serpent who beguiled Eve. As written in the Book of Moses in the Pearl of Great Price, man was given the ability to "bruise" the serpent's head while the serpent "shalt bruise his heel."² When Isaac Groo was walking through the prairie grass on his way to Utah in 1854, he happened upon a "monstrous" rattlesnake, coiled up in position to strike, so he cut a stick with which, he wrote in his diary, he "bruised" the serpent's head.³ In the course of crossing the plains, both heels of people and heads of snakes, in the vernacular of the scriptures, were "bruised."

The Nebraska plains were thick with prairie rattlesnakes. From Loup Fork on the east to Scott's Bluff on the west, the ground was alive with vipers. Emigrants had to be wary of where they stepped. Although numerous people and animals received bites during the trek west, there were only two recorded deaths: a mule and a cow.⁴ A survey of extant Utah pioneer narratives uncovered seven snake bites of people and five of livestock (mule, cow, horse, and oxen). Considering the frequency of snake encounters, it is to be wondered that there weren't more.

Nathaniel Fairbanks was the first Mormon emigrant en route to Utah to be bitten by a rattlesnake. Traveling in Brigham Young's vanguard company in 1847, Fairbanks and several other pioneers climbed into the bluffs above the Platte River.⁵ They came upon a large rattlesnake and began teasing it "to make it mad."⁶ Fairbanks was bitten by the snake on the back of his left leg. By the time he returned to camp, he was suffering much with pain. He said he "felt the effects of it all over his body," mentioning that "three minutes after he was bit he felt a pricking in his lungs."⁷ His tongue was dry, his leg swollen and his vision dimmed, and he complained much of a pain in his stomach. Luke Johnson "immediately applied a corn meal mush Poultice, with Tincture of Lobelia and... at the same time giving him a Lobelia Emetic."⁸ They also gave him "some alcohol and water."⁹ After being treated with these remedies,

Fairbanks continued to suffer and called upon some of the brethren to give him a priesthood blessing. Heber C. Kimball helped administer to him, writing, "I went over to his wagon, and with President Young and Elder [Ezra T.] Benson laid hands on him."¹⁰ Wilford Woodruff wrote that he "soon was better."¹¹

A few days before this snake bite incident, Brigham Young heard a snake's rattle while riding his horse. The horse stepped away from the snake, but Thomas Woolsey, following on foot, missed being bitten by only a few inches when the snake struck. Brigham Young told John S. Higbee to shoot the snake. After killing it, Higbee cut off the snake's head and kicked it into a nearby creek which President Young named "Rattle Snake Creek."¹² In succeeding years, both Mormon and non-Mormon travelers referred to the creek by this name as it was so identified in Clayton's popular Emigrants' Guide.¹³



1. Amos M. Musser, Diary, 28 July 1857, Microfilm of holograph, Historical Department Archives. Punctuation, capitalization, and spelling have been corrected. All unpublished diaries and journals cited are in the LDS Archives.

2. Moses 4:21.

3. Isaac Groo, Diary, p. 3, 11 May 1854, Typescript.

4. In its death throes, the mule's bellowing caused the company's cattle to stampede. Henry Ballard, Journal, 7 August 1864, p. 43, Microfilm of typescript. The snake-bit cow died on Brigham Young's 1848 journey.

5. The locale was the "Ancient Bluff Ruins," on the north side of the trail. Clayton's Emigrants' Guide advised visitors to be "cautious, on account of the many rattle-snakes lurking round, and concealed in the clefts of the bluffs." William Clayton, The Latter-day Saints' Emigrants' Guide (1848; reprint, ed. by Stanley B. Kimball, Gerald, Missouri: Patrice Press, 1983), 56.

6. Charles Alfred Harper, The Diary of Charles Alfred Harper (1971), 22.

7. Howard R. Egan, [Reminiscences], Pioneering the West, 1846 to 1878, ed. and comp. by William M. Egan (Richmond, Utah: privately printed, 1917), 48.

8. Thomas Bullock, The Pioneer Camp of the Saints: The 1846 and 1847 Mormon Trail Journals of Thomas Bullock, ed. by Will Bagley (Spokane, Washington: Arthur H. Clark, 1997), 164.

9. Egan, Pioneering the West, 48.

10. Heber C. Kimball, Pioneer Journal of Heber C. Kimball, Utah Genealogical and Historical Magazine 30 (October 1939): 206.

11. Wilford Woodruff, Wilford Woodruff's Journal, vol. 3, 1 January 1846 to 31 December 1850, ed. by Scott G. Kenney (Midvale: Signature Books, 1983), 181.

12. Bullock, The Pioneer Camp of the Saints, 158.

13. Clayton, The Latter-day Saints' Emigrants' Guide, 54.

In 1848, when Brigham Young was leading a second large company of pioneers to Utah, Eleazer Miller's mare was bitten by a rattlesnake. The captain decided that the entire camp should halt for a day, hoping that the horse would be able to continue traveling the next day. When Brigham Young was informed about the reason for the delay, he advised them that "it would not do to stop a whole co. because a Horse was bitt by a snake." He counseled Miller to mix turpentine with tobacco, to wash the wound, and pray for the animal's recovery. With this treatment and faith, they should be able then to continue on. He reasoned that if the company were to stay until the next morning, "they will likely have More horses bit." Miller had so little faith in President Young's counsel that, in a fit of discouragement, he gave his injured horse to John Wakeley. Wakeley explicitly followed President Young's remedy and counsel to pray in faith and was able to lead the horse to that night's encampment, a distance of 12 more miles over a sandy road.¹⁴

The sand hills of Nebraska were considered one of the most difficult stretches of the trail. Those not pushing handcarts generally walked in advance of the wheeled carts. Mary Bathgate, an elderly Scottish sister who had worked in the coal pits for years, led the walking troop of Daniel D. McArthur's 1856 handcart company along this sandy stretch of trail. An energetic woman over 60 years old, she marched swinging her cane over her head, shouting "Huree for the handkerths."¹⁵ This feisty ringleader of the walking brigade was a half-mile in advance of the carts when she was bitten on the back of her leg just above the ankle by a large rattlesnake. Within a half hour, her leg had swelled to four times its normal size.¹⁶

When notified of her accident, some men in the trailing company hastened to administer and care for her. When they reached her she was quite sick, but attested that she knew "there was power in the Priesthood." So they cut the wound open with a pocket knife and squeezed out all the bad blood they could. Sister Bathgate had forethought enough to tie her garter around her leg above the wound to restrict the circulation of the venom in her blood. The brethren "anoointed her leg and head," laying their "hands on her in the name of Jesus" and rebuked the influence of the poison, and "she felt full of faith." The men told her she would have to ride in the wagon. For her, it was a point of pride that she had walked the entire distance from the Iowa camp ground. She asked for witnesses to testify "that she did not get into the wagon until she was compelled to by the cursed snake." Although the narratives didn't tell what happened to the snake after biting Sister Bathgate, one can imagine this lively woman may have employed her cane in a bit of pit

viper "head-bruising." She was feeling well long before they reached the valley and it was Captain McArthur's testimony that "nothing but the power of God saved" the feisty Scotch woman.¹⁷

In the Willie handcart company, Ellen Cantwell, a 7-year-old girl, was bitten on the first two fingers of her right hand by a large rattlesnake while playing in the sand. Her father wrote that they "had great difficulty in saving her."¹⁸ To treat her they used "a mixture of powder and lard externally and some whisky internally."¹⁹ She slept soundly afterwards, but suffered from the effects of the bite for several months. In another company, an oxen that had been bitten by a rattlesnake was treated with whiskey and a tobacco poultice.²⁰

Whiskey was in common usage on the frontier and was probably carried in most Mormon wagon companies. It served its purpose as a practical medicine and was particularly valued as a painkiller for snake

bites. One pioneer company hadn't ventured too far out onto the plains when they were intercepted by a man running up to them. Curiously enough, they were near a place on the trail named Whiskey Point. Greatly excited, he explained that his child had been bitten by a rattlesnake and he wanted some whiskey "very bad." The company gave him some and he ran off and "was soon out of sight." Shortly after the company camped for the night, half a dozen men came running into the wagon company's camp. As these

**"Wearing a Snake's
rattle will cure the
head ache. At any
rate it will not hurt
you to put it in your
cap & keep it."**

Thomas Bullock



14. John D. Lee, *A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876*, ed. by Robert Glass Cleland and Juanita Brooks, 2 vols. (San Marino, California: The Huntington Library, 1955), 1:57. One of John D. Lee's horses was also bit by a rattlesnake at this place. He employed the remedy suggested by Brigham Young which "soon counteracted the Poison."

15. Mary Brannigan Crandal, [Autobiography], *An Enduring Legacy*, 12 vols. (Salt Lake City: Daughters of Utah Pioneers, 1987), 10:145.

16. Patrick Twiss Bermingham, *Journal*, 16 August 1856, in *Journal History of the Church*, 26 September 1856, hereafter cited as *Journal History*.

17. Daniel D. McArthur, Report, in *Journal History*, 26 September 1856.

18. James Sherlock Cantwell, *Autobiography*, 17 September 1856, Microfilm of typescript.

19. James G. Willie Emigrating Company Journal, 18 September 1856, Typescript.

20. Charles R. Savage, *Diary*, 29 July 1860, Microfilm of holograph.



Luke Johnson

excited (and hopeful) men told them, "some more snakes had inserted their poisonous fangs into them, or their wives." However the pioneers were not to be taken in twice on this trick and spiritlessly sent the men packing.²¹

Journals and pioneer narratives are peppered with stories of close encounters with snakes and near misses from snake bites. Upon waking in the morning after a stormy night, John Lee Jones found his bedding was completely saturated. Having bedded down in a low place, Jones wrote, he "had been lying in two inches of Water all Night." Curled up between he and Edward Perry, his tent companion, were two large black snakes, each about two feet long. During the downpour, they had crawled in the tent to get out of the rain. Upon informing his tent-mate of the situation, his companion catapulted out, leaving the snakes "Sole Possessors of the Bed."²²

The artist Frederick Piercy, who published handsome drawings of his trek across the plains, was surprised by a long snake that glided past his nose while he was lying down drinking water from a creek. Piercy admitted, "Had a professor of gymnastics been present, it is my opinion he would have spoken favourably of the rapidity with which I sprang to my feet."²³ While camped at Ash Hollow, a young man was detailed to watch and herd the cattle. Being very tired he fell asleep, but was roused by the sound of something rattling. He was frozen in fear by the nearby rattlesnake poised to strike, but finally made a quick spring out of harm's way. He wrote, "Fortunately for his snakeship there was nothing I could kill him with than a buffalo chip."²⁴

The pioneers wrote of their fearful feelings about the slithering serpents. A British woman was afflicted at night with "terror of the snakes skurring around us" on the barren plains, which fears caused her to yearn for "merry England."²⁵ At the sight of a dead rattlesnake, the first such snake George Beard had ever seen, he

confessed, "it caused a peculiar feeling and a shudder to go over me."²⁶ One company was setting up camp for the night when the general cry of "Snakes!" sent the camp into commotion. "We found the whole country alive with them," an immigrant in the company wrote. Inevitably and understandably, "our only show was to take what water we could, and hurry away from the place, leaving the snakes."²⁷

In addition to their fears, Utah's pioneers harbored several curious notions about rattlesnakes. Not unexpectedly, it was commonly believed that the number of rattles indicated the age of a snake.²⁸ Wilford Woodruff believed that a man could be poisoned by some species of snakes that spit venom.²⁹ Thomas Bullock, traveling in Brigham Young's vanguard company, sent some rattles from a snake back to his wife in Winter Quarters. He wrote her that he had been told that "wearing a Snake's rattle will cure the head ache. At any rate it will not hurt you to put it in your cap & keep it."³⁰ Such information was gleaned from rural tradition and folklore.

Snakes were part of the trail experience, an element of travel that many would rather have done without. For some trail-hardened teamsters, snakes provided a serviceable purpose. It was not easy to manage a team of oxen. One teamster wrote, "We used whips aplenty." He confided that when the whips wore out, they used to see if they could find a big snake. After killing the snake, they would shove a stick in its mouth and use the dead snake for a whip.³¹ Such a display of disinterested practicality on the part of this teamster is wondrous to contemplate. The crack of a genuine bull snake bull-whip might certainly have added appeal in bringing road-weary oxen to step a little more lively. Snakes underfoot and whip-cracking overhead an aspect of trail travel that generated uneasiness in both man and beast. ▼

(Melvin L. Bashore is a writer and librarian living in Riverton, Utah.)



21. David Moore, Writings, p. 44, 20 May 1849, Typescript.

22. John Lee Jones, Reminiscences, p. 14, Typescript.

23. Frederick Hawkins Piercy, Route from Liverpool to Great Salt Lake Valley (Salt Lake City: Bookcraft, 1957), 89.

24. John Allen Sutton, Autobiography, pp. 7-8, Microfilm of typescript.

25. Ellen Wasden Christensen, [Diary], in Laura Christensen McCurdy Clark, Others, 18.

26. George Beard, Reminiscences, in J. Kenneth Davies, George Beard: Mormon Pioneer Artist With a Camera (Provo), 17.

27. William Atkin, Autobiography, p. 29, 25 June 1859, Microfilm of typescript.

28. Thomas Bullock to Dearly Beloved Wife, 10 May 1847, Correspondence, Microfilm of holograph.

29. Bullock, The Pioneer Camp of the Saints, 165.

30. Thomas Bullock to My Dearly Beloved Wife, 14 May 1847, Correspondence, Microfilm of holograph.

31. James T. Sutton, Autobiography, Our Pioneer Heritage, comp. by Kate B. Carter, 20 vols. (Salt Lake City: Daughters of Utah Pioneers, 1974), 17:298.

When poor saints came into the territory in those early days, especially if they were widows with families, they were apportioned to members of the ward as were able to assist, by the bishops. To my father's care was appointed a widow Atkin and four children. When times were hard on account of grasshoppers and other troubles and many were without bread, my father's family always had a little, and the widow's children shared equally with his own.

My father was a freehearted, whole-souled man who came very near loving his neighbor as himself. One day there came a man to his door asking for a loan of flour, even a very small amount would be a boon to his children who had not tasted bread for three days. My mother, concerned for her own, as mothers usually are, was quick to make answer that there was but flour enough in our house for one small baking. I remember how sad the man looked as he turned away, saying it was useless for him to try further.

My father called him back as he reached the gate. As the man had talked with Mother, I suppose my father had been weighing the question of starvation of his own children in the near future, for he said to him, "My children can suffer no more than yours, my brother, if starvation comes. If it comes, we'll will starve together. You may have half of the flour we have." And picking up the flour sack behind the door where Mother had put it, he dipped into the man's sack fully one-half.

"Now, what will you think when you see our own children crying for bread?" said my weeping mother. Father replied, "It would hurt his to cry of hunger as much as it would mine and should feel just as badly about it."

The day soon came when the last dust of flour had been made into little cakes about the size of a pie plate, one each for the Atkin children and our own. Father went breakfastless to the field to plow while mother, also fasting, went out to look for the proper plants to furnish our usual dinner of "greens."

I love to think of my noble mother in those pioneer days. She was not naturally so generous as my father was, but she never resorted to that proverbial comeback—"I told you so"—when she found herself in need of something of which he had made a prodigal division among his needy neighbors.

My heart swells with pride in her when I remember the wheaten cakes made for the Atkin children were just as large as ones made for her own, and the half pint milk each had morning and evening was never stinted in favor of her own little ones (I wish I had the picture on

canvas that I have on my brain of the dear little Pied cow that gave that wonderful pail of milk morn and night, milk that kept the children of two families in rosy health during those tight times). When my mother returned to the house with her pan and apron full of lambs-leg (I've forgotten the other name of this plant which furnished the delicious dinner viand), she called her little ones to her and asked hurriedly and excitedly, "Who came in while I was out?"

"No one", was the answer.

"Tell me who put flour in the sack behind the door."

The children had seen no one. I remember holding fast to her skirts as I followed her across the fields to where my father was plowing. He had stopped for a little rest and was sitting on his plow beam with his head bowed in deep study. I remember now the questions she asked, one after another as fast as she could speak. Whom had he sent to the house with flour? What friend had he that would be able to send him flour? Who owed him flour? Was the Church distributing flour to the poor? I recall my father's answer when she had run out of breath and questions: "I know of no one but God who could provide us with bread at this time."

"But the flour is there, the sack brim full behind the door," she said.

"Then if that be true," he said, "Let us go down to the house and eat."

And such a meal that was with all the bread we could eat and such good bread.

The widow and her children came in, and we all feasted together. My mother was worried about the mystery; she allowed no miracles. She kept probing the neighborhood slyly to find out the donor if she could until checked by Father, who said, "No mater by what hand it came, we will give God the glory for it, and we'll acknowledge His hand in our deliverance."

That was a wonderful sack of flour indeed. The last dust was not taken from it until the wheat in the fields was ripe enough to be shelled out in the palms of the little children's hands.

**"No mater by
what hand it came,
we will give God the
glory for it, and
we'll acknowledge
His hand in our
deliverance."**



(From Face Toward Zion: Pioneer Reminiscences and Journal of Martha Cragun Cox, published by the Francis N. Bunker Family Organization and the Isaiah Cox Family Organization: Martha Cragun Branch, 1985.)

The Price of Progress

don't know how to tell you this, but... well... this may be "good-bye."

I hope not. I enjoy our time together in each issue of Pioneer, and I'd miss it if it should suddenly end. But I have this "condition," and the hard reality is, I could go down—permanently—at any time.

Well, OK—it's not me that could go down at any time. It's my computer. But it might just as well be me. Take away my word processor and I'm a cowboy without a horse, an engineer without a train, an actor without a stage, a politician without a tax.

We've talked to experts, including several teenagers. They shake their heads sadly. It's as if God—or perhaps even Bill Gates—has spoken, and there's nothing mere mortals can do.

As near as we can tell, our module KERNEL 32.DLL is damaged. Until a week ago, I didn't even know I had a module KERNEL 32.DLL. Now, I'm stressed because it's broken, and I'm going to have to take everything off my computer and re-install it, and who knows what will happen when I do that ("We who are about to re-boot salute you!")? Years ago, my biggest technological challenge was torn typewriter ribbon. Replacing it was messy, but it didn't require a degree from MIT. Today, you damage a KERNEL, and your corn is cooked. So to speak.

And they call this "progress."

Don't get me wrong. I'm not a reactionary longing for "good old days" that, truth be told, were never actually all that good. But you have to admit that things were simpler then. Take deodorant, for example. When I was growing up you could use Right Guard or... Right Guard. Mom would just buy a can for each bathroom, and the whole family was pleasantly deodorized.

Today, personal hygiene is much more complicated. I recently spent half of a Saturday afternoon trying to remember all of the options my teenage daughter wanted in the deodorant she asked me to pick up for her. It was like picking out a sports car. Roll-on or stick? Deodorant or anti-perspirant? Unscented, regular scent or baby powder fresh? When I finally made my selection, I asked the checker if I could take it out for a test drive. She thought I was kidding. I wasn't.

But just when I'm ready to dig a hole, fill it with supplies and hide my family while the rest of the world progresses itself into oblivion, I read about Sarah. Sarah was 9 when she moved West with her Utah pioneer family in the late 1850s. According to journal accounts, she was "bright," "cheery" and "her father's darling." For a couple of years prior to the family's move West, she suffered occasionally from something they called "thick lungs"—probably asthma.

One night a sudden storm brought instant winter to the prairie. Temperatures dropped dramatically, and snow began swirling around the encampment. Sarah's "thick lung" condition kicked in. She complained of tightness in her chest. She began coughing violently. Her struggle to breathe became more intense and more painful until finally, just before dawn, she died.

I understood the pain I read in those pioneer journals. My 9-year-old daughter, Elizabeth, is "bright," "cheery" and "her father's darling." She also has asthma. More than once we have experienced "thick lung" symptoms, only we have medications to help Elizabeth breathe easily. Still, when I told her about Sarah, Elizabeth sensed what I was feeling. "If I had been born back then," she said with profound simplicity, "I probably would have been one of the children who died."

As far as I'm concerned, that possibility is completely unacceptable. So if the price I must pay for the progress that keeps Elizabeth healthy is an occasional creamed KERNEL or a little supermarket confusion, it's a price I'm willing—even grateful—to pay.

Even if this really is "good-bye." ▼

by Joseph Walker



1999 National Encampment in Logan, Utah

"Better Than Gold"

A celebration of the 150th anniversary of the discovery of Gold in California!

We have reserved tickets to the Martin Harris Pageant on August 19th. These tickets will be distributed on a first come first serve basis. Because the Pageant is a missionary endeavor we are limited to 400 tickets.

ENCAMPMENT
CHAIRPERSON
Ted Perry
1032 N. 200 E.
LOGAN, UT 84341
435-752-5376

THURSDAY AUGUST 19
2:00-5:00 pm Registration at 14 W 100 N, Logan, Ut
5:15 pm Dinner at the Copper Mill Restaurant 55 N Main, Logan, Ut
7:00 pm Martin Harris Pageant in Clarkston, Ut (first 400 registrants)

FRIDAY AUGUST 20
8:00 am SUP Board Meeting at 14 W 100 N, Logan, Ut
10:00 am Brunch at the Copper Mill Restaurant
12:00 pm Bus Tour (includes light lunch) or FREE TIME
6:00 pm Dinner at the Copper Mill Restaurant
7:00 pm Musical program and speaker on "The History of Cache Valley" at the Logan Tabernacle

SATURDAY AUGUST 21
7:30 am Chapter President's Meeting at 14 W 100 N, Logan, Ut
9:30 am Business Meeting at 9th Ward Chapel, 125 E 500 N, Logan, Ut
9:30 am Women's Meeting featuring nationally acclaimed musical comedian Warren Burton
12:30 pm Awards Luncheon at the Copper Mill Restaurant
AFTERNOON FREE
5:30 pm President's Dinner and program by Towne Singers at the Copper Mill Restaurant

Free Time Options
Logan Temple Session
Daughters of Utah Pioneers Museum in
Richmond, Logan, Millville, Paradise, Hyrum
Visit Wellsville Tabernacle
Visit Jensen Historical Farm
Visit the Logan Tabernacle
Visit the Family History Center
Visit the Utah State University campus
Visit Logan Canyon

Each person is responsible to secure their own housing. Make your reservations promptly because these hotels have set aside a limited number of rooms for the Sons of Utah Pioneers. When making reservations please specify the special rate for the SUP group.

Hotel/RV Accommodations	Address	Phone	Price	Breakfast
Best Western Inn	250 N Main, Logan, Ut 84321	435 752-5700	\$55-\$67	Yes
Best Western Baugh Motel	135 S Main, Logan, Ut 84321	435 752-5220	\$47-60	Yes
Comfort Inn	447 N Main, Logan, Ut 84321	435 752-9141	\$50-60	Yes
Crystal Inn	853 S Main, Logan, Ut 84321	435 752-0707	\$60	Yes
Days Inn	364 S Main, Logan, Ut 84321	435 753-5623	\$50-66	Yes
Super 8 Motel	865 S Main, Logan, Ut 84321	435 753-8883	\$45	Yes
Travel Lodge	2002 S Hwy 89-91, Logan, Ut 84321	435 787-2060	\$45-49	No
Providence Inn	10 S Main, Providence, Ut 84322	435 752-3432	\$69-159	No

RV parking

Cut here and return with check to address below

Registration form for 1999 SUP National Encampment in Logan, Utah

Member _____ Spouse _____ Phone _____
Address _____ City _____ State _____ Zip _____
Sup Chapter _____

	# ATTENDING	TOTAL
\$85 registration per person (early registration is prior to July 15, 1999)	x \$85 =	
\$95 late registration per person	x \$95 =	
\$45 Saturday only registration	x \$45 =	
\$20 Bus tour per person (available during early registration only)	x \$20 =	
	GRAND TOTAL	



Save \$10 by Registering Early!

Make check payable to Temple Fork Chapter SUP and mail to:
Ted Perry 1032 N 200 E, Logan Ut 84341

Holladay Chapter Dedicates Snyderville Monument



For six years, Lee Davis, Alan Jacobsen and other members of the Holladay Chapter have worked to make their dream for a monument honoring Park City area pioneers at the Snyderville Cemetery a reality.

In late 1998, it finally happened. Chapter members and Snyder family members gathered on a cold, gray day to dedicate the five-foot tall monument, which is made from rough stone of the surrounding area. A handsome plaque, in black and gold, is inscribed as follows:

"In the spring of 1849, Samuel Comstock Snyder became associated with Parley P Pratt, who had the squatter's right to the green mountain plateaus which pioneers named 'Parley's Park.' In 1850, Samuel Snyder bought out Parley P Pratt's claim for a yoke of oxen. Samuel Snyder and his oldest son, Ephraim Stockwell Snyder, became the first pioneers to build homes there and settle the basin. The land was fertile for farming, the grass plentiful for stock grazing and the mountainsides were heavily forested. They built a reservoir, a sawmill and a gristmill on Spring Creek. Snyder's Mill

produced much of the lumber used to build the first homes, mines and businesses in the new territory as well as the Mormon Tabernacle in Salt Lake City. Ephraim, who became a freighter, constructed the first road over Parley's Summit and later hauled the machinery used in the Park City mines. Inevitably, the settlement became known as Snyderville.

"The settlers chose this prominent knoll on Chester Snyder's homestead for their cemetery. Chester was a brother to Samuel. The first child buried in the little cemetery was six-month-old Robert W. Snyder, son of Ephraim and Susannah

Fullmer Snyder. Chester and his wife, Electa, and 27 of Samuel and Chester's descendants are buried in this cemetery which overlooks the Snyderville basin."

Mallene Weaver Stolworthy and Linna Weaver Weighall, both great-granddaughters of Chester Snyder, provided invaluable research on the history of the area and the names of the pioneers involved. Boy Scouts from Park City built a beautiful stairway up the hill to the cemetery. From the cemetery hill one can look north, south, east and west—a truly grand panorama.

Jacobsen conducted the meeting, which featured comments from Conway Snyder, a great-grandson of Samuel Snyder, who gave an interesting account of the Snyder family and life in early Park City. Davis also spoke about the six years of work that went into the project. Former chapter president and National President Vern Taylor offered the dedicatory prayer, after which the heavens opened and the rains came, ending a worthwhile afternoon honoring Utah's pioneers.

CEDAR CITY CHAPTER

Charter Member is "Senior Citizen of the Year"

Clemont Adams, a life member of the Cedar City Chapter whose grandparents helped settle Iron County, was named Cedar City's "Senior Citizen of the Year" for 1998.

Adams was honored for a lifetime of accomplishment, including 37 years as a teacher and principal in the Iron County School District. His service in the LDS Church has included assignments as Scoutmaster, bishop, high councilor and counselor in a stake presidency. He was Cedar City engineer for 10 years and has served his community on several boards and commissions.

According to members of the Cedar City Chapter, Adams' knowledge of the history of Cedar City and Iron County has been a great blessing to all who attend chapter meetings there.

Congratulations, "Senior Citizen of the Year"!

Also in the Cedar City Chapter, Zella Matheson received the Chapter's Distinguished Service Award for the work she

and her husband, Alva, have performed in preserving the pioneer history of the area. The award was presented during a special dinner and program with the theme, "Let's Honor Our Ladies." More than 100 members and guests attended the event, during which all of the Chapter's wives and widows received a special floral tribute.

What a wonderful idea! Pass it on!

SETTLEMENT CANYON CHAPTER

Celebrating Tooele's Sesquicentennial

In 1849, Brigham Young sent a hearty band of pioneers east of Great Salt Lake City to settle in the area that is now known as Tooele. The Settlement Canyon Chapter of the SUP is working hard to observe that significant milestone with a series of events that will require considerable effort and service from all chapter members.

First, the chapter is erecting a monument at the Pioneer Cemetery and Park.

The monument will have the names of the nearly 1,000 pioneers who settled or lived in Tooele between 1849 and 1869. Then the chapter will erect a monument at Tooele's Old Courthouse, which is celebrating its Centennial year. The monument will feature an engraved picture of the Old Courthouse, with its history engraved below. A third monument is planned for the Buffalo Park at Lakepoint, the home of the buffalo herd that was later transplanted to Antelope Island.

The chapter also plans a trek to the Donner Museum in Grantsville to see the relics of the Donner-Reed Party that are

housed there. No wonder Settlement Canyon Chapter's Don Rosenberg says, "We are looking forward to 1999!"



Trekking in the Ozarks

Last November, a group of 55 SUP members, their families and guests, flew to Kansas City, where they boarded a motor coach and headed into the Ozarks: specifically, to Branson, Mo. For the next

six days and five nights, they were treated to a special holiday atmosphere in this unique city.

With a minimum of two shows per day, the SUPers saw such prominent shows as the Presley Mountain Jubilee, Doug Gabriel, the Osmonds, Andy Williams, Shoji Tabuchi, Jim Stafford, Yakov Smirnoff, Dino, Country Tonight, Two From Galilee and the Rockettes. If you asked the trekkers about their favorite show, there was no consensus; they were all superb.

At the conclusion of the trek, the bus stopped at the Precious Moments Chapel, a suitable conclusion to an outstanding trek. A special thanks to National Trekmaster Robert Hyer and his wife, Helen, for being such outstanding tour guides! ▼

*In loving memory of our SUP brothers
who have recently joined their pioneer
forebears on the other side of the veil:*

CHAPTER ETERNAL

Ray L. Alston, 103
Salt Lake City

Orrin Baird
Brigham City, Utah
Box Elder Chapter

Clair B. Black
Orem, Utah
Brigham Young Chapter

Phillip Reed Clinger, 85
Salt Lake City
Canyon Rim Chapter

Elwood Corry, 87
Cedar City, Utah
Cedar City Chapter

Blaine Covington, 78
Salt Lake City
Jordan River Temple Chapter

James Cutler
Brigham City, Utah
Box Elder Chapter

Lawrence Davis, 80
Cedar City, Utah
Cedar City Chapter

Elsworth Flanigan, 91
Cedar City, Utah
Cedar City Chapter

Lynn B. Green, 89
Cedar City, Utah
Cedar City Chapter

Ether "Pete" Hastings, 88
Hurricane, Utah
Hurricane Valley Chapter

E. Morton Hill, 87
Salt Lake City
former National President

Lyle Sears Hintze, 74
Bountiful, Utah
Taylorsville Bennion Chapter

David K. Hulme
Provo, Utah
Brigham Young Chapter

LaGrande H. Lamb
Ogden, Utah
Ogden Pioneer Chapter

E. Keith Macdonald, 89
Tempe, Arizona
Mesa Chapter

Foyer Olsen, 90
Cedar City, Utah
Cedar City Chapter

Melvin Peart
Brigham City, Utah
Box Elder Chapter

Eugene Duerden Piepgrass
Bountiful, Utah
South Davis Chapter

J. Morris Richards, 92
Orem, Utah
Mesa Chapter

Alma A. Richardson
Salt Lake City
Mills Chapter

Morgan Slack, 84
Cedar City, Utah
Cedar City Chapter

Russell Walton
Brigham City, Utah
Box Elder Chapter

Charles Wilson
Brigham City, Utah
Box Elder Chapter

Everett D. Wood, 83
Taylorsville, Utah
Taylorsville Bennion Chapter

Clark Young,
Salt Lake City
Salt Lake City Chapter

Martin Ray Young Jr., 82
Mesa, Arizona
Mesa Chapter



NEW MEMBERS

Darrell Babbidge (BY)
Richard A. Chase (AL)
Logan Ray Kunz (MUR)
John Mathias (HV)
Vernon A. Lofgran (AL)
Steve Murdock (TF)
Charles Schenck (CM)
Garry Kay Watson (BH)

PIONEER REJOICES IN THE LIVES OF THESE GOOD MEN, AND EXTENDS ITS SYMPATHIES
AND GOOD WISHES TO FAMILIES AND LOVED ONES.



George Albert Smith

Teaching and Learning in Pioneer Utah

In 1851, George Albert Smith was living in Parowan, where he taught school while he helped settle. On March 3, he recorded in his journal: "My wicky-up is a very important establishment, composed of brush, and a few slabs and 3 wagons. A fire in the center and a lot of milking stools, benches and logs placed around, two of which are fashioned with buffalo robes. It answers for various purposes: kitchen, schoolhouse, dining room, meeting house, council house, sitting room, reading room and storeroom. To see my school some of the cold nights in February, scholars standing around my huge campfire, the wind broken off by the brush and the whole canopy of heaven for cover.

Thermometer standing at 7 degrees, one side roasting while the other freezing requiring continual turning to keep as near as possible an equilibrium of temperature. I would stand with my grammar book, the only one in school, would give out a sentence at a time and pass it around. Notwithstanding these circumstances, I never saw a grammar class learn faster for the time."

From The Diary of George Albert Smith

The Most Ingenious Scheme

devised for financing the schools comes from the little defunct town of Hebron, six miles west of Enterprise. The people were poor, and it was almost impossible to employ a teacher. The bishop's 18-year-old daughter, called Sis Terry, had had some schooling and the job was wished on her. The only thing the people had to spare was milk, and this they had in abundance. Sis took the milk home and made it into cheese. When spring came and the school closed, the bishop hitched up his team, loaded Sis and her cheese into his wagon and drove to Salt Lake City. The cheese was traded to ZCMI for goods and Sis came home with a brand new wardrobe and the finest trousseau that any girl in the country had ever had.

From A History of Schools in Iron County, 1851-1970 by Pratt Bethers

In 1851, the Deseret Board of Regents made the following request of teachers in the territory: "We also wish our teachers

to improve their leisure time, as much as possible, in what is technically called 'posting up' in their profession, and not be afraid to ask questions for information, for fear we should think you do not know everything, for we know you do not.

"We have no objection to a teacher's using a reasonable portion of his leisure time (if he is 'posted up') at a party, or a dance, or other innocent amusement and enjoyment, but we feel to insist that he shall retire at, or before, 10 o'clock p.m., that he may not impair his abilities for the duties of the following day; and we hope his friends and ours will permit his retiring in this manner, without tempting him by their importunities, or injuring his feeling by improper remarks."

Submitted by Wesley P. Larsen

This Fun Teaching Poem

was taken from the papers of Richard Benson, one of southern Utah's young pioneers:

*Three little words you often see
Are articles: a, an and the.*

*A noun is the name of anything
Such as school, garden, hoop or swing.*

*Adjectives tell the kind of noun
Such as great, small, pretty, white or brown.*

*Instead of nouns, the pronoun stands:
Her head, his face, your arm, my hand.*

*Verbs tell of something to be done:
To read, count, sing, laugh, jump or run.*

*How things are done the adverbs tell:
Quickly, slowly, ill or well.*

*Conjunctions join the words together:
As man and woman, wind and weather.*

*The preposition stands before
A noun, as in or through a door.*

*The interjection shows surprise
As Oh! How pretty! And Oh! How wise!*

*The whole are called eight parts of speech,
Which reading, writing, speaking teach. ▼*

Compiled by Jean H. Hendrickson



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IN PRAYER AFTER WRITING THE
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BRONZE EDITION OF 20:
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JAMES 1:5
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1/2 LIFE SIZE
BRONZE EDITION OF 35:
8 AVAILABLE



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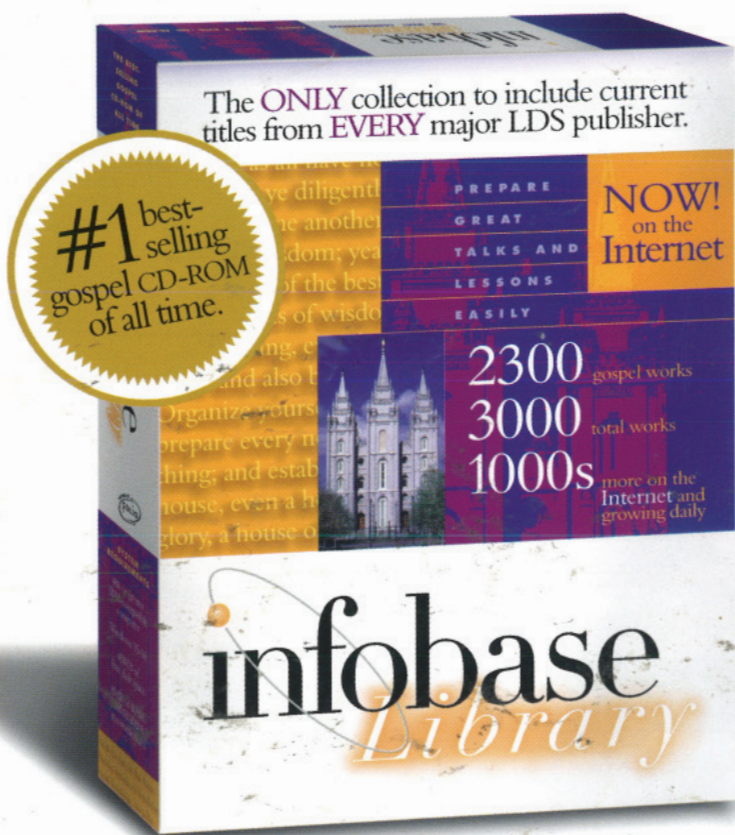
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